

مصر في عيون المرشد السياحي

مكتبة المرشد السياحي الضخمة



A JOURNEY THOUGH ANCIENT EGYPT

Museum Expedition Edition – July 2008

MUSEUM EXPEDITION DESCRIPTION



“A Journey Though Ancient Egypt” consists of an expeditionary field trip to the Rosicrucian Egyptian Museum and suggested classroom studies prior to and following the museum visit. The ten days of classroom studies are designed to help students experience history rather than memorize it. Materials cover the five most important periods of time in the history of Ancient Egypt: Predynastic, Old Kingdom, Middle Kingdom, New Kingdom, and the Ptolemaic period. These materials are tools to help you prepare for your Expedition, so that your students and chaperones will be able to derive the maximum benefit from the visit, and they will greatly enhance the museum experience. For most, the highlight of the program is an hour-and-a-half expedition to the Rosicrucian Egyptian Museum. During the visit, students “travel” back to Ancient Egypt and act as “Junior Archeologists” to view the authentic items from the daily life and rituals of Ancient Egyptians that they have researched ahead of time.

The Museum Expedition format is based on the latest pedagogies and museum practices. We welcome your input! The active participation of Teacher, Chaperones and Students is a keynote of this approach. As part of this Expedition, it will be optimal if the chaperones will also take a few minutes to explore our online research tools, and let the student’s know their area of interest (e.g. Afterlife, Daily Life, Kingship, Temple, Other Ancient Near East Cultures, Arts, Sciences, etc.). Ideally the students would then be assigned to the chaperone whose declared interests most nearly match the student’s own, so that a focused Expeditionary group can be formed for the Museum visit.

PROGRAM MATERIALS AND RESOURCES

Your Group’s museum Expedition is greatly enhanced when preceded by the ten-day teach-tough curriculum. The Rosicrucian Egyptian Museum provides this Teacher’s Guide to prepare instructors for presenting this material, to supplement your classroom textbook. This manual and the accompanying Student Handouts Booklet contain optional *multidisciplinary* activities, such as

- ✓ A crossword puzzle
- ✓ Art activities
- ✓ Vocabulary Identification Exercise
- ✓ Information about Egyptian gods and goddesses
- ✓ Summaries of the major periods of Egyptian history
- ✓ The Expedition Field Guide
- ✓ Investigation Topics to answer before and during you Museum Expedition

All of these can be duplicated and distributed to the Students (and Chaperones). Through the use of these unit materials, you and your students can enjoy this exciting period of history, while fulfilling what is, for many, a required social studies unit.

In addition, we strongly recommend that you and your Students and Chaperones take advantage of the new media resources available to you at www.egyptianmuseum.org which will help in preparation for your visit. Highlights of these new teaching tools are:

- ✓ Museum Video Tour
- ✓ Museum Audio Tour
- ✓ Step Pyramid Podcast
- ✓ Cleopatra VII Podcast
- ✓ The Role of Women in Ancient Egypt Podcast
- ✓ Virtual Exhibit Collection

Teachers, Chaperones and Students are also most welcome to bring the audios to the Museum in MP3 or other personal players, to listen if they chose to continue to explore the museum after 2:00 pm:

The museum itself also features a number of new interactive teaching tools. Some of the interactive highlights are:

- ✓ **Hidden Clues:** on yellow paper framed in a black frame throughout the Museum. These clues can only be viewed when a special blue light is shown upon the. These blue lights are available in Expedition packs, purchasable in the museum store.
- ✓ **Rosetta Stone Search:** At the Rosetta Stone Museum Cast, Students can use the magnifying lens to identify the Cartouche of King Ptolemy V which enabled Champollion to begin the deciphering of Egyptian Hieroglyphs.
- ✓ **Push button talks:** There are push button talks (about 2-3 minutes long) available on the following subjects:
 - **Gallery B (Daily Life):** Birthing Chamber
 - **Gallery C (Kingship):** Cleopatra
 - **Gallery D (Religion):** Polytheism, the Step Pyramid, Monotheism
- ✓ **Passport stamping stations:** Each gallery has a podium with a stamp attached for students to use in their passports as they record their expeditionary journey to ancient Egypt. Passports templates may be downloaded from www.egyptianmuseum.org, and the passports created in the classroom. They are also available for purchase in the museum store.
- ✓ **Virtual tour kiosk:** (Daily Life Gallery): This kiosk will allow students to take one or many virtual tours through Egypt. Options include King Tutankhamen's tomb, the Giza Plateau, or the Luxor Temple.

- ✓ **Mummy Science Center:** (Afterlife Gallery): Video and Displays on the scientific work carried out with Mummies.

We welcome your suggestions for more interactive opportunities!

HOW TO USE THIS MANUAL

“A Journey Through Ancient Egypt” has the potential of developing in your students a lifelong appreciation of great ancient cultures. Depending on the time available, you may want to use all or part of the materials. All pre-work in the days before your museum Expedition is optional, but completing any pre-work will definitely enhance the field trip experience.

MATERIALS PROVIDED

This “A Journey Through Ancient Egypt” Teacher’s Guide has several sections:

- ✓ General teacher’s information
- ✓ Daily planners
- ✓ References and instructions for Student activities in the Student handout Booklet, with answer keys where appropriate.
- ✓ Links to media materials available at www.egyptianmuseum.org
 - Video Tour of the Museum: www.egyptianmuseum.org/egypt
 - Audio Guide:
www.egyptianmuseum.org/visit.index.html#Museum_Audio_Tour
- ✓ Additional optional Student Handouts:
 - Information on the Gods and Goddesses of ancient Egypt
 - Summaries of the Major time periods in ancient Egyptian history
 - Rosicrucian Egyptian Museum Expedition Quiz

The accompanying Student Handout Booklet contains:

- ✓ Crossword Puzzle
- ✓ Vocabulary Artifacts matching exercise
- ✓ Choose your artifact to research ahead of time and find at the Museum
- ✓ **Expedition Field Notes** (to be provided for the students on Day One should you chose to do the Field Notes Project):
 1. **Choose** if you want students to create their field notes on the computer or using scissors, paper and glue.
 2. **Provide** each student with a copy (either on paper or electronically) of the project directions, a Field Notes Template, and an Investigations and Artifacts page.
 3. **Have** students create their Field Notes to bring with them on their museum visit.

GENERAL TEACHER INFORMATION

This section contains:

- Background information on the Rosicrucian Egyptian Museum
- How to make a visit to the Rosicrucian Egyptian Museum a success
- A ten-day lesson plan overview
- Teacher and student resources

THE ROSICRUCIAN EGYPTIAN MUSEUM

The Rosicrucian Egyptian Museum offers guests a chance to travel back in time and discover the mysteries of Ancient Egypt. With the largest collections of authentic Egyptian artifacts on display in Western North America, the museum allows guests the chance to examine the fascinating objects and ritual items the Egyptians used in their everyday life. The museum has over 4,000 authentic ancient artifacts on display and is the only Egyptian museum in the world currently housed in authentic Egyptian style architecture.

WHY THERE IS AN EGYPTIAN MUSEUM IN SAN JOSE...

The Rosicrucian tradition traces the group's traditional origin to the united school of philosophy begun by Egyptian Pharaohs Thutmose III and Hatshepsut during the 18th Dynasty, thus a natural connection to Ancient Egypt was established.

Fascinated by the ancient culture, the first president of the Rosicrucian Order, H. Spencer Lewis, began collecting Egyptian, Assyrian, and Babylonian artifacts over seventy-five years ago. In 1932, a wing was added to the administration building to house the growing collection, and the original Rosicrucian Museum was opened to the public.

It was the desire of H. Spencer Lewis and his son, Ralph Lewis, to share the experience of learning about ancient cultures that fueled the construction of the current museum building in 1966.

"... It is our inheritance of language, science, and art that has made it possible for us to make the advances we recognize today.... It is remarkable how many things commonplace to us, which we think are of our own times, actually began in Egypt. Everything from beer to taxes, with a world of other things in between, began in Egypt."

— H. Spencer Lewis

HOW TO MAKE YOUR EXPEDITION A SUCCESS

Before your class visits the Rosicrucian Egyptian Museum, please read and share with your students the instructions and preparations throughout this booklet on how to make your visit to the Rosicrucian Egyptian Museum a success.

Our artifacts and mummies have survived for thousands of years. To ensure that they will last for future generations, we have provided some helpful hints for visiting our museum. These guidelines have been established for the safety and enjoyment of all museum guests.

Preparation and Check-In

- To ensure a speedy check-in for your expedition, please arrange a location to store your students' backpacks, food, and water, as these items will not be able to be brought inside the museum or planetarium..
- Please arrive at least 15 minutes before your expedition is scheduled to begin. Have all necessary forms filled out to expedite the check-in process.

Museum Conduct

- In order for everyone to have a safe and enjoyable trip we require that guests have one (1) adult chaperone for every seven (7) students under the age of 18. Chaperones are responsible for the safety and conduct of the students they are supervising.
- Students must stay with the chaperone assigned to them at all times.
- We hope that your visit will be a fun and enjoyable experience. To ensure that all guests to the museum on the day of your expedition have a similar experience, please encourage children not to touch the exhibits, displays, or statues. Speak and walk softly, as if you were in a library.
- Please ensure that students do not climb on the statues or columns outside the museum or throughout Rosicrucian Park.
- A variety of animals make Rosicrucian Park their home and for their health and safety, as well as that of the students, please encourage students not to feed or harass the squirrels or birds
- Student groups may eat lunch outside on the park grounds with the exception of inside the Peace Garden, which is enclosed in a white wall and the Akhnaton Shrine, which is fenced off.
- Please ensure that everyone deposits their gum in the trash cans, and places their cell phones on silent before entering the museum.

- In order to keep our emergency exits clear please encourage you chaperones to make sure that the students do not sit on or block the stairs.
- To ensure that our artifacts will be available for generations to come, **flash photography and video filming are not allowed in the museum.**
- Please be advised that we cannot provide refunds for cancellations no-shows, or late arrivals. Date and time changes cannot be made once reservations are confirmed.

TEN-DAY LESSON PLAN OVERVIEW



The ten-day lesson plan overview should be followed as a guide only. Once you become familiar with the program, you may choose to lengthen activities or elaborate upon the basic material. By doing so, you will best be able to meet the needs of your students. However, we strongly suggest that students at least complete the Ancient Egypt periods and vocabulary activity before their Rosicrucian Egyptian Museum visit so that they will be better able to enjoy and understand the museum's artifacts and educational materials.

CLASSROOM ACTIVITIES

Please carefully read the teacher's planner, located at the front of each classroom activity section, before beginning. Each of the teacher's planners includes objectives for the lesson, time needed, materials required, directions for the activity, and background information. The student activity and answer keys follow the teacher's editions. All student activities provided are your master copies; therefore, you will need to decide ahead of time which activities to do before making copies for the class.

Day 1 (45-60 minutes)

Discuss and complete "My Journey Through Ancient Egypt Vocabulary"

Understanding word definitions

Hand out or otherwise provide for each student to receive his/her Expedition Field Notes materials (should you chose to use them). Each day students should note artifacts, themes, and persons that they will search for during the Museum Expedition.

Day 2 (30-45 minutes)

Read description and perform gods and goddesses of Ancient Egypt activity

Writing an essay



Day 3 (30-45 minutes)

Read and discuss the Predynastic period

Working with the atlas: Geographic skills

Day 4 (30-45 minutes)

Read and discuss the Old Kingdom period

Building a pyramid

Day 5 (45-60 minutes)

Read and discuss the Middle Kingdom period

Discuss and complete “Crossword Puzzle”

Day 6 (45-60 minutes)

Read and discuss the New Kingdom period

Mummification process

Day 7 (45-60 minutes)

Read and discuss the Ptolemaic period

Creating “Rosetta Stone”

Day 8 (30-45 minutes)

Review five main periods of Ancient Egypt

Finalize Expedition Field Notes booklets (if used)

Day 9 Museum Visit

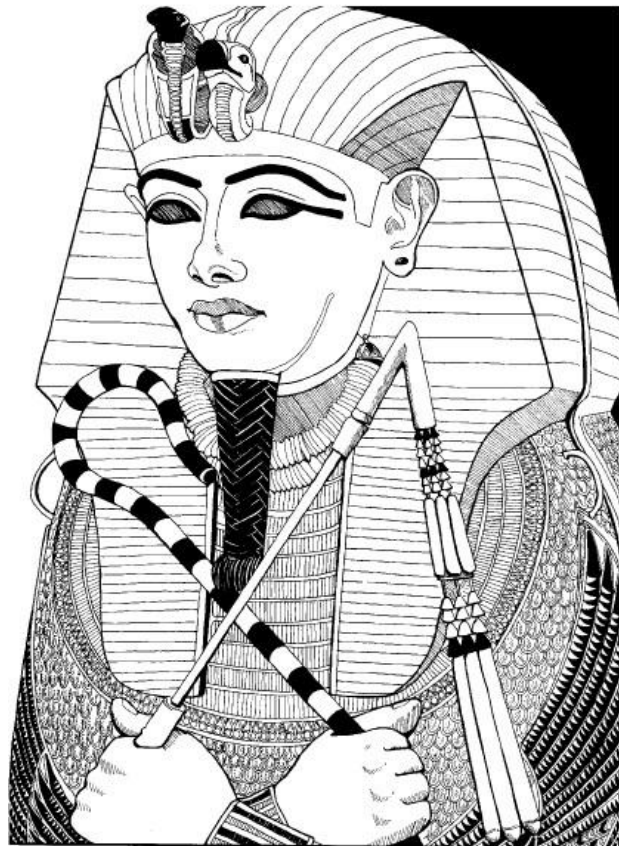
Day 10 (45-60 minutes)

Discuss Museum visit

Administer Review

Expedition Quiz

Conclude course



DAY 1 TEACHER'S PLANNER

Objective:

To learn vocabulary words important to students' study of life in Ancient Egypt, and to begin to research artifacts that interest them in the Museum's Collection.

Skill:

Vocabulary, language use.

Time:

45 to 60 minutes.

Materials:

1. "My Journey Through Ancient Egypt Vocabulary" sheets.
2. Envelope.
3. Dictionary.

Directions:

1. **Print** out "My Journey Through Ancient Egypt Vocabulary" from the Student Handout Booklets and cut out vocabulary words, definitions, and pictures. Place them in an envelope. Create one envelope for every group of 5 students in your class. Use an uncut sheet as your key.

1. **Distribute** "My Journey Through Ancient Egypt Vocabulary" envelopes.

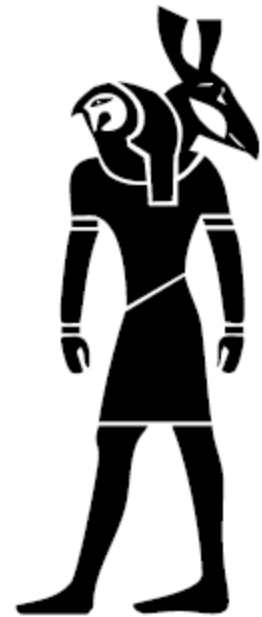
2. **Explain** to students that each time they learn about a new area of study, it is helpful if they first learn the new words that they will use in that study.

4. **Break class into groups** and pass out envelopes

5. Have students **match** the word, definition, and artifact. Encourage them to **look up** words in the dictionary. Students should be encouraged to **add artifacts** that interest them to their Expedition Field Notes so that they can find these artifacts in the Museum, and to do additional research (in texts or the internet, at the Teacher's direction) on these artifacts, as well as noting them in the online resources available at www.egyptianmuseum.org.

6. After the groups have completed their assignments, have **students give their definitions to the entire class**. If a group's definition is inappropriate for the way in which you will be using the word (i.e., words have multiple meanings), give the correct definition and explain why it is correct and more appropriate than the one the students determined (see *Answer Key*).

7. **Building sentences:** Have students try to use their newly defined words in a sentence.



DAY 2 TEACHER'S PLANNER

Objective:

To learn the basics of Ancient Egyptian religion and the names used for some of the gods, and to choose a god or gods to search for in the Museum's Collection.

Skill:

Creative writing.

Time:

30 to 45 minutes.

Materials:

"Gods and Goddesses of Ancient Egypt" sheets.

Directions:

1. **Distribute** "Gods and Goddesses of Ancient Egypt" sheets.
2. Ask each student to **read out loud** the description of one god or goddess.
3. **Review** names and descriptions of the Gods and Goddesses to make sure that students understand them properly.
4. Ask students to **write** a short story about one God or Goddess. The story should describe what the God or Goddess is responsible for.
5. Each of these Gods is represented by artifacts on display in the Museum. Ask students to **choose** one or more gods that they will add to their Expedition Field Notes and search for artifacts representing them during their visit, reporting their findings in their notes.



GODS AND GODDESSES OF ANCIENT EGYPT

Amun

A primeval god, the Egyptians interpreted his name as “the hidden one.” As Amun-Re (or Ra) he was identified with the sun god. Known as “King of Gods.” He is associated with the hawk and the ram. His Karnak temple was one of the most glamorous.

Anubis

The god of the dead and of embalming. He also protected the mummy from evil forces in the night, and conducted the “weighing of the heart” in the Hall of Judgment before Osiris and the forty-two gods. He is associated with the jackal.

Bastet

The cat goddess worshiped at the city of Bast (Greek Bubastis). She was connected with the moon and in myth became the eye of the moon.

Bes

A protective spirit who averted evil. His most important attribute was the *sa*, the symbol of protection. Bes was usually portrayed as a dwarf with a huge bearded head, protruding tongue, flat nose, shaggy eyebrows and hair, large projecting ears, long thick arms, and bowed legs.

Hathor

The name of the goddess means “house of Horus.” She was a sky goddess in earlier times, and she also appeared as a cow, a symbol of fertility. She was also the goddess of dance, music, and love. Hathor was one of the oldest known goddesses of Egypt, symbolizing the great mother or cosmic goddess, who conceived, brought forth, and maintained all life.

Horus

The most famous of the falcon gods was Horus of Edfu. Horus is associated with the hawk, and may be depicted as a hawk with or without the double crown of Egypt or as a man with a hawk’s head.

Isis

Daughter of Geb and Nut, sister of Osiris and Set, Osiris’ wife. Isis was more popular than any other goddess in Egyptian history. It was Isis that found the pieces of her brother/husband, Osiris, and put him back together and gave birth to their son Horus. Isis was the goddess of love and magic, and, as the protector of little children, she is associated with motherhood. She is depicted as a woman with a throne on her head.



Maat	The goddess Maat was the personification of the basic laws of all existence; she embodied the concepts of law, truth, justice, and world order. In the Hall of Judgment at the “weighing of the heart,” the heart of the deceased was placed on the scales of justice balanced against the feather of Maat, symbol of Truth. She was usually depicted as a woman with an ostrich feather on her head.
Nut	Nut was the daughter of the air god, Shu, and sister and Wife of Geb. She was the personification of the vault of heaven and the Milky Way. Nut was considered to be a protector of the dead and at times was depicted as a cow.
Osiris	The most well known figure in Egyptian history, he was the King of the Kingdom of Light, the Lord of the Underworld. He was a god of agriculture, resurrection, and of eternal life. Osiris had many titles including <i>Wennefer</i> , i.e., “the perfect one.” His brother Set envied his popularity and murdered him, dismembered him, and scattered the pieces throughout the Nile Valley. His sister, Isis, found the pieces and through magic conceived their son Horus. Osiris then became the god of the Netherworld. Osiris is usually depicted as a mummified man.
Sekhmet	Lioness-headed goddess of war and of the desert. The ancient Egyptians called her “the mighty one.” She was the protector of the king whenever he went into battle, and conversely, she was also a goddess of healing.
Sobek	Crocodile-headed god of the river Nile. The ancient Egyptians believed that the waters from the river Nile came from his sweat.
Thoth	The ancient Egyptians called this god <i>Djehuty</i> . The ibis bird and the baboon were associated with Thoth. Thoth was “lord of the moon,” “the lord of time,” and “recorder of years.” As the god who invented writing, he was the protector of scribes. As a protector of Osiris, he also became a helper of the dead. When the Greeks came to Egypt, they assimilated Thoth to their own God of Magic, Hermes, and he became known as Hermes Trismegistus. As such he was revered through the Renaissance as a Prophet by Judaism, Christianity and Islam, and the writings attributed to him are still studied today.

DAY 3 TEACHER'S PLANNER

Objective:

To learn basics of the earliest Egyptian History, and note areas from which they would like to search for artifacts in the Museum.

Skill:

Geography.

Time:

30 to 45 minutes.

Materials:

1. Predynastic period description sheet.
2. World atlas.
3. Pencils, colored pencils
4. Paper.



Directions:

1. **Read** to students the description of the Predynastic period.
2. Ask students to **find** Egypt on the map in the world atlas.
3. Ask students to **draw** the borders of Egypt on the sheets of paper.
4. Ask students to **draw** the Nile River and mark Upper and Lower Egypt.
5. Ask students to **mark** cities like: Cairo, Alexandria, Thebes (Luxor), Giza, Saqqara, Abu Simbel.
6. Ask students to **identify** the neighbors of modern Egypt.
7. Ask students to **note** in their Expedition Field Guide any areas of Egypt or Mesopotamia from which they would like to search for artifacts in the Museum.

PREDYNASTIC PERIOD

Origins: Predynastic Egypt, 5000-3000 B.C.E.

Egypt's long prehistory prior to 3100 B.C.E. is revealed mostly through preliterate archaeological remains such as ceramics, stonework, jewelry, weapons, and skeletal remains from early cemeteries.

The environment in northeast Africa changed significantly between 8000 and 2500 B.C.E. from a more temperate climate, with grasslands and some rainfall, to the mostly arid desert environment we see today.

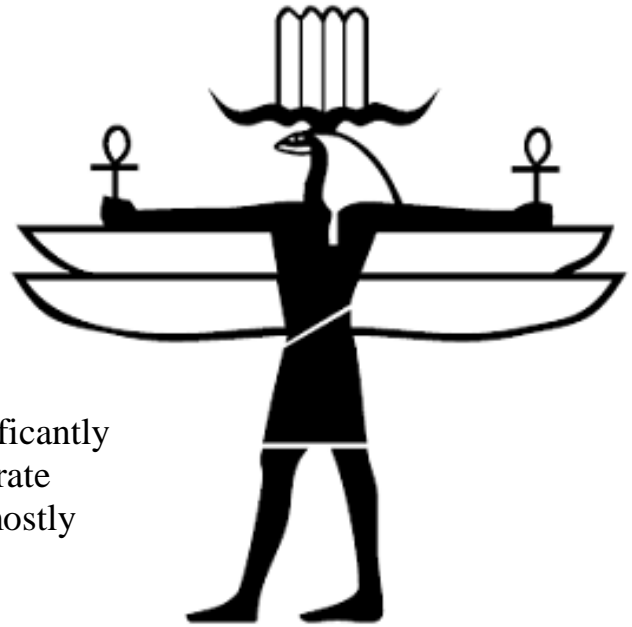
The earliest signs of civilization appear in southern Egypt and the northern Sudan between 12,000-10,000 B.C.E. in the form of used flint-inlaid sickles, but this culture does not appear to have been entirely successful.

Two elements of Predynastic history are particularly important:

First, from 4000 to 3000 B.C.E. technologies developed at an extraordinary pace, inspiring trade and competition, eventually leading to the introduction of written language and monumental architecture (c. 3500-3200 B.C.E.). After 3500 B.C.E. there was extensive trade and communication all along the Nile and north to the coast of Palestine and south into Nubia (Sudan). Trade also took place with Mesopotamia (modern Iraq).

Second, strong political centers arose in **Upper** and **Lower Egypt** and competed for military power and territory, leading eventually to local kingships and wars to unify the land under one house (Pharaoh). The earliest formal scenes of royal conflict and ceremony appear on votive offerings from Upper Egypt which were shown in temples and decorated tombs.

It was **Narmer** (who may also have been **Menes**), the local ruler of Nekhen, who conquered Lower Egypt and united the Two Lands, thus beginning the **First Dynasty**. In the first two dynasties, sometimes called the *Early Dynastic Period*, from 3000-2800 B.C.E., most of the typical characteristics of Ancient Egyptian culture were formalized, including language, architecture, art styles, administrative organization, calendar, weights and measures, and major public royal activities. Significant remains in all these areas have allowed archaeologists to piece together a good part of this intriguing puzzle.



DAY 4 TEACHER'S PLANNER

Objective:

To learn the basics of the Old Kingdom period, and note themes, ideas or persons from this period to search for during the Museum Expedition.

Skill:

Art, math.

Time:

30 to 45 minutes.

Materials:

1. Old Kingdom description sheet.
2. Heavyweight paper.
3. Scissors.
4. Ruler.
5. Pencils, colored pencils, colored paper.
6. Glue.

Directions:

1. **Read** to students description of the Old Kingdom period.
2. **Distribute** heavyweight paper, rulers, scissors, pencils, etc.
3. Ask students to **design** and **build** their own pyramid.
4. Ask students to **decorate** the outside of the pyramid, and glue it together.
5. Ask students to **note** in their Expedition Field Guides any Old Kingdom themes, items or persons for which they would like to search for related artifacts at the Museum.

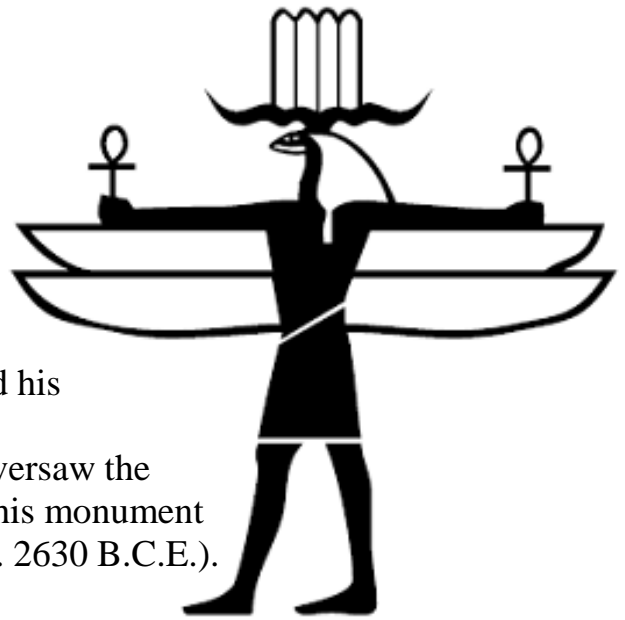


OLD KINGDOM

The Old Kingdom, 3rd to 6th Dynasties
(c. 2750-2160 B.C.E.)

After the tumultuous growth of the preceding centuries, the Old Kingdom, beginning with the **Third Dynasty**, was a period of balance and building.

It was dominated by the famous **King Zoser (Djoser)** and his Vizier (a position similar to a Prime Minister), **Imhotep**, the Chief Councilor and Architect. It was Imhotep who oversaw the construction of the **Step Pyramid** complex at Saqqara. This monument represented the first great work of architecture in stone (c. 2630 B.C.E.).



During this time the first large temple to the sun god Re (Ra) was built at Heliopolis. Quarrying expeditions were sent to the Sinai for copper and turquoise and to Nubia in the south for gold, incense, ivory, and ebony.

The **Fourth Dynasty** (c. 2675-2550 B.C.E.) was the great age of the pyramid builders, Sneferu, Khufu, Khafre, and Menkaure (the later three had the pyramids on Giza plateau erected). These kings ruled through a powerful and extensive centralized government, managed by members of their immediate family. The results of this management can be clearly seen at Giza with its massive pyramids, great temple complexes, and the huge city of the dead for the members of the royal family and administration.

During the **Fifth Dynasty** (c. 2550-2425 B.C.E.) the royal pyramids lessened in size while the temple complexes and symbolic decoration of the tombs increased in importance. Also during this time the royal family's power monopoly was lost, and provincial officials in more remote regions gained increasing influence. The sun god Re (Ra) became dominant.

In the **Sixth Dynasty** (c. 2425-2150 B.C.E.) the administrative and social systems became decentralized as the culture grew in size and complexity. This, combined with environmental instability (low Nile floods), broke the unifying power of the central government and resulted in a return to independent city-state that were in competition for dwindling resources. This decentralization made Egypt vulnerable to outside attack. Also at this time the first great **rock-cut tombs** appeared near the provincial capitals, even as far away as Aswan.

The Old Kingdom ended with the Sixth Dynasty. The First Intermediate Period followed, a time of uncertainty and troubles during the Seventh to Eleventh Dynasties from approximately 2150-1990 B.C.E. After this, the Middle Kingdom Period emerged.

DAY 5 TEACHER'S PLANNER

Objective:

1. To learn the basics about the Middle Kingdom period.
2. To refresh vocabulary words.

Skill:

Vocabulary, language use.

Time:

30 to 45 minutes.

Materials:

1. Middle Kingdom description sheet.
2. "Crossword Puzzle" activity sheet.
3. Pencils.

Directions:

1. **Distribute** the "Crossword Puzzle" activity sheet.
2. Have students try to **complete** the puzzle without using their vocabulary sheets. If they need to refer to their vocabulary sheets, ask them to do so only after they have tried working on the puzzle without it.
3. After students have finished, **discuss the answer** to the questions.
4. Ask students to **create** their own crosswords at home (no more than ten words), write the descriptions of the words which are in the crossword puzzle.
5. Ask students to **note** in their Expedition Field Guides any Old Kingdom themes, items or persons for which they would like to search for related artifacts at the Museum.



MIDDLE KINGDOM

The Middle Kingdom, 11th to 13th Dynasties (c. 1990-1750 B.C.E.)

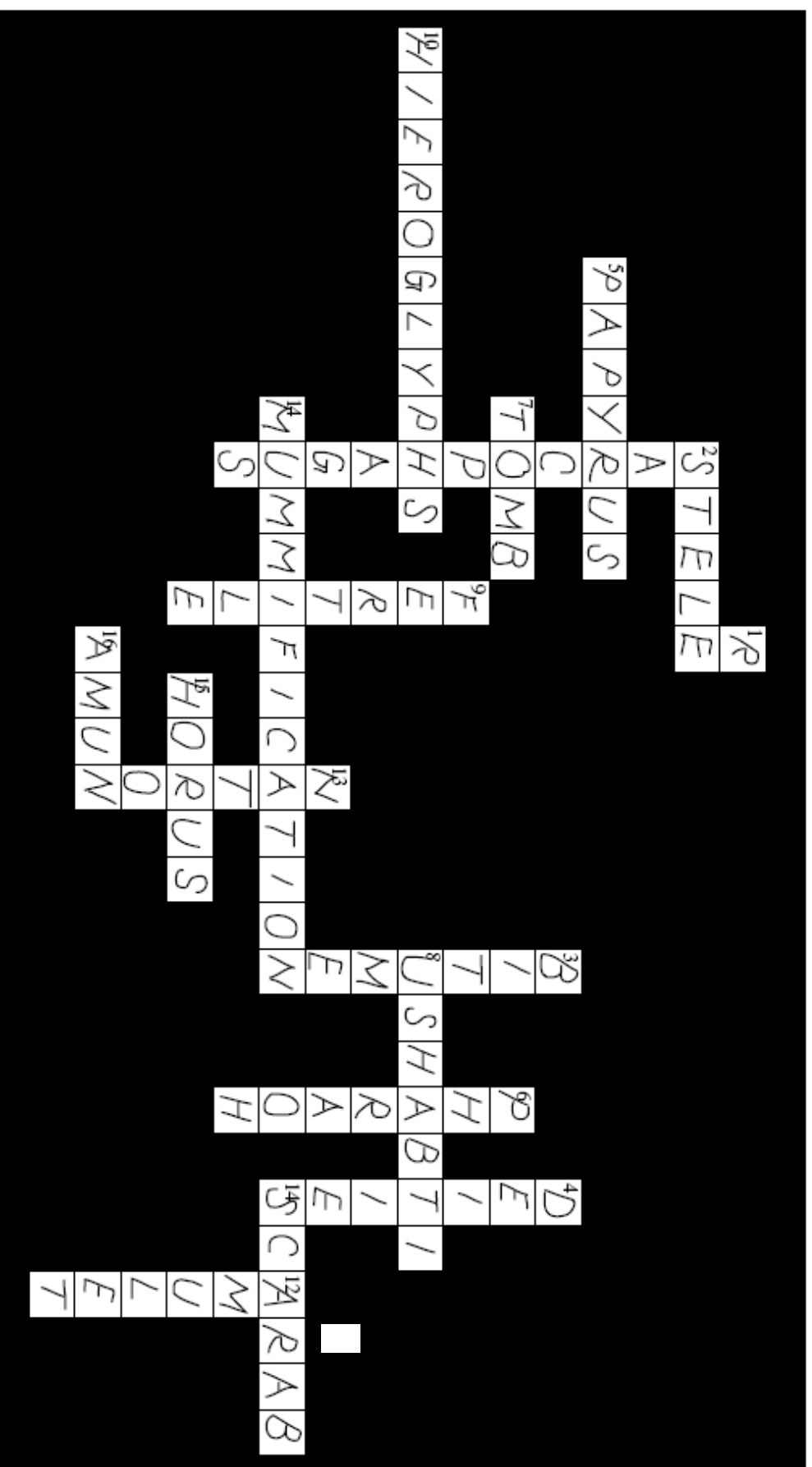
After the upheavals of the First Intermediate Period (between Old Kingdom and Middle Kingdom), Egypt went through an actual and symbolic reunification as at the beginning of the Middle Kingdom. This time it was a ruler from Thebes in Upper Egypt, named **Mentuhotep**, who reunited the country. The *Eleventh Dynasty* was a time of political reconciliation and agricultural reorganization. Thebes became the greatest city in the land.

With the beginning of the *Twelfth Dynasty* (1975-1800 B.C.E.) the quality of life and high aesthetic levels of the Old Kingdom was re-attained, and its six great kings (Amenemhat I, Amenemhat II, Amenemhat III and Senwosret I, Senwosret II, Senwosret III), instituted some remarkable policies including:

- Creating a new capital in the area of Memphis.
- Instituting a formal program of regencies between kings and sons, lasting several years.
- Implementing agricultural reforms and reclaiming extensive lands in the Fayum oasis.
- Developing an extensive series of fortifications at the Second Cataract and Suez Canal regions.
- Formally developing a body of didactic, instructional literature for bureaucrats.

During this time Ancient Egypt experienced a literary renaissance. The Egyptian language became widely used in non-religious or magical contexts, such as fictional stories, letters, and wisdom literature.

These powerful kings ruled for long periods of time, usually 30 to 50 years, and built Old Kingdom style pyramid complexes near their capital or home city, but from mud brick instead of stone. Eventually their power also became decentralized, and the tendency towards provincialism brought about the decay of the central authority. The Hyksos, a group of people speaking a Semitic language, moved into the Delta from the area of modern Israel. They became the rulers of parts of Egypt after royal authority collapsed.



DAY 6 TEACHER'S PLANNER

Objective:

To learn the basics of the New Kingdom period.

Skill:

Creative writing, art.

Time:

45 to 60 minutes.

Materials:

1. New Kingdom description sheet.
2. Self-hardening clay.
3. Sharp pencil.
4. Paints.



Directions:

1. **Read** to students the description of the mummification process (found under heading “Mummification in the New Kingdom”)
2. **Explain** to the students the importance of preserving the body for Egyptians.
3. Ask students to **make** a clay pot:
 - Knead the clay until it is easily worked. Make a flat, round base for your pot.
 - Score the rim of the base with a pencil so the clay will stick properly. Keep the remaining clay in a ball so it does not dry out. Take some clay from the ball and roll out two long coils of the same thickness.
 - Use the coils to build up the sides of the pot. Make a third coil before using the second, and so on, to ensure they are all the same length. Score the top of every coil as you go.
 - When you have completed your pot, smooth the outside and inside for a perfect finish. Add a rim and two handles. Then allow to dry according to the directions on the package.
 - Paint your pot dark red to look like terra cotta from the Nile Valley as in the Predynastic Period.
4. Ask students to **write** an essay about what they would take to their tomb that would be necessary for them in the afterlife. Draw a picture showing some of the items.
5. Ask students to **note** in their Expedition Field Guides any New Kingdom themes, items or persons for which they would like to search for related artifacts at the Museum.

NEW KINGDOM

The New Kingdom, 18th to 20th Dynasties (c. 1650-1085 B.C.E.)

Soon after 1580 B.C.E., the Egyptian princes of Thebes succeeded in expelling the Hyksos (“Rulers of Foreign Lands”) and liberating the country, opening the period of Egyptian history known as “The Empire Age.”



Once again there was a reunification, and the pharaohs consciously revived the traditions of the early 12th Dynasty. Art regained the traditional aesthetic it had possessed in the time of King Senwosret I.

For almost 500 years the country, enriched by victorious wars (e.g. the campaigns of Thutmose III and Rameses II), was to enjoy a period of prosperity and building activity unmatched in its history. Innumerable stone temples and rock-cut tombs were built, many of which are still in Egypt today.

The 18th Dynasty (c. 1580-1315 B.C.E.)

Egypt was freed from the Hyksos by Ahmose, ruler of Thebes. Under his leadership, his victorious military campaigns resulted in the extension of Egypt’s borders northwards across the whole of Palestine and part of Syria as far as the Euphrates and Orontes rivers, and southward along the Nile to the Fourth Cataract more than 500 miles south of Aswan.

All the early kings of the dynasty up to Amenhotep III played some part in these wars. Military operations were lessened during the reign of **King Hatshepsut**, wife and half sister of Thutmose II, who was appointed regent during the minority of her nephew, **Thutmose III**.

In fact, she proclaimed herself pharaoh and reigned for twenty-two years in his stead. She can be seen in temple reliefs, dressed as a man, before her ancestral gods and fulfilling the pharaoh’s responsibilities. She chose to focus on the internal development of Egypt instead of military expansion. Together, Hatshepsut and Thutmose united the priesthoods of Egypt under her Vizier, Hapuseneb. After her death, Thutmose III resumed the military policies of his ancestors and became a renowned warrior.

Much of the wealth of Egypt’s military conquests had been donated to Egypt’s central temples. During the reign of Thutmose III’s grandson, Amenhotep III, these donations had greatly increased the power and wealth of the priesthood of Amun at Karnak Temple. The priesthood’s power became so extensive that it began to interfere with the activities of the Royal House. Partly in response to the priest’s rising power, Amenhotep III began enacting profound cultural changes regarding the idea of the divinity of the king. His son **Akhenaten** (Amenhotep IV) and his Queen Nefertiti expanded these ideas and effectively limited the priesthood’s power.



He appointed himself sole high priest of a new **monotheistic** faith which saw in the physical sun disk the symbol of the only divine power which the Egyptians should worship as their unique creator.

The names of most of the other gods were removed from monuments. The court left Thebes, the city of Amun, and took up residence in the newly created capital of Akhetaten (El Amarna) in Middle Egypt near Hermopolis. In the fields of art, sculpture, architecture, and literature there was newfound freedom from the old traditions. Images became more naturalistic and architectural forms related more to human needs.

This period lasted only twenty years or so. The new town of Akhetaten was abandoned in the time of the young **Tutankhamen**, the name of Akhenaten was obliterated, and the old gods were restored to their former state. Everything went back to the apparently **polytheistic** practices of prior periods.

19th and 20th Dynasties (c.1315-1085 B.C.E.)

As the dynasties changed, the throne passed to able military leaders, first to Horemheb, Prime Minister of Tutankhamen, then to Sety I and eventually to Rameses II (the Great). The Egyptian armies again marched to Palestine and Syria to consolidate the weakened empire that was now threatened by the Hittites, a more powerful enemy than Thutmose III had confronted.

The climax of this period was the long reign of Rameses II, which lasted 67 years. This king built more monuments that have survived than any other pharaoh. Even though Rameses had more than 100 children he still outlived his thirteen eldest sons. Following Rameses II there were nine more kings named Rameses, most of whom ruled no more than a few years.

Soon after his death the country was attacked by a large confederation of dispossessed peoples from the eastern Mediterranean called “**The Sea Peoples.**” Merneptah and Rameses III successfully ward off the danger in about 1185 B.C.E. and helped Egypt to regain part of its glory and its empire.

In the following period, in the reigns of Rameses IV to XI, there is documentary evidence that Egypt suffered from severe economic difficulties, including inflation and famine, and political setbacks such as the robbery of the tombs in the Valley of the Kings, strikes, and administrative and judicial scandals.

Countless foreigners, including a large proportion of people from the East, settled on the banks of the Nile as farmers, prisoners of war, or political refugees.



The victories of this period resulted in the capture or recapture of rich Syrian cities together with some of their inhabitants and herds, and the imposition of an annual tribute payable by towns which sought the protection of Egypt against their enemies. This wealth poured into the royal treasury and into officials' pockets.

The chief beneficiaries of these victories, however, were the gods who had given the pharaoh the power to conquer. Indeed, one major feature of the New Kingdom was the economic growth of the temples. Gifts of land increased along with the number of buildings.

This society of prosperous, learned scribes for whom “a book is better than a painted stele or a wall covered with inscriptions,” took inspiration from the texts of the Middle Kingdom.

The New Kingdom ended in crisis with the country splitting into two lands, one in the south ruled by the high priests of Amun at Thebes and the other a dynasty of weak kings at Tanis in the eastern Delta (10th century B.C.E.).

Mummification in the New Kingdom

The preservation of the body was essential to the Ancient Egyptians. They believed without a body, a person's soul might not be able to fully accomplish the journey to the afterlife. The mummification process was performed differently at different time periods, but it reached its height of expression in the New Kingdom.

During the New Kingdom, once a person died, and if they were wealthy, their body was taken to an *ibu* so that it could be ritually purified. Then it was brought to the *per nefer*, or the good house. In the *per nefer* one of the priests would remove the brain through the left nostril. Then the lungs, liver, stomach, and intestines were removed via a small incision on the left side of the abdomen. These organs were then individually mummified and placed in canopic jars. Once the internal organs were removed the body cavity was filled with natron salt, and the entire body was covered with this salt. It was left to desiccate for about 40 days. After it had completely dried out the body could be wrapped. It took about 15 days to place all of the wrappings on the body. Start to finish it took about 70 days to make a mummy. Once this process had been completed they would hold the Opening of the Mouth Ceremony, where the deceased was told “you are young again, you shall live again, you shall be young again forever.” Then s/he was placed in his tomb, hopefully for all eternity.

LATE PERIOD (712-332 B.C.E.)

After the Third Intermediate period, Egypt was unified again under a combined Nubian and Egyptian kingship. However, most of the power lay with local families in Thebes. For instance, the priest Mentuemhat was called “the Prince of the City,” and his tomb was on a grander scale than any New Kingdom tomb.

Egypt was attacked by the only other strong state in its area, Assyria, in 674 B.C.E. Lower Egypt was taken. Fighting continued for some time, but by 653 B.C.E. Egypt had its independence again under the Cushite kings. The 25th Dynasty was wealthy, and its prosperity continued into the 26th Dynasty.

Egypt was invaded again, this time by the Persians, in 525 B.C.E. Persian rule was cruel, and was only tolerated until the Egyptians found strength to drive them out. When the Greeks defeated the Persians in the Battle of Marathon in 490 B.C.E., the Egyptians began their eighty-year resistance. The entire country was freed from Persian rule by 400 B.C.E.

Persia continued to attack Egypt, however, and in 343 B.C.E. the country belonged to the Persians again. Persian rule was so harsh and brutal that the people of Egypt were willing to accept alternatives. In 332 B.C.E., the young Macedonian-Greek King Alexander the Great defeated the Persians and became ruler of Egypt, having himself declared king. This began the Hellenistic Period of Egyptian history.

DAY 7 TEACHER'S PLANNER



Objective:

To learn basics of the Ptolemaic period, and its connection to Egypt's subsequent history.

Skills:

Creative problem solving, language.

Time:

45 to 60 minutes.

Materials:

Ptolemaic period description sheet.

Directions:

1. **Explain** to students importance of Rosetta Stone.
2. Ask students to **write** a message in their own code.
3. Ask students to **exchange** their messages and then to figure out the code.
4. Ask students to **note** in their Expedition Field Guides any Ptolemaic or later themes, items or persons for which they would like to search for related artifacts at the Museum.

PTOLEMAIC PERIOD (332-30 B.C.E.), AND BEYOND

Egypt was conquered by Alexander the Great in 332 B.C.E. Yet the culture of Ancient Egypt—its language, religion, art, and customs—continued to flourish for many centuries. Only very gradually did it transform itself into a new culture, that of Greco-Roman and Coptic Egypt.

Alexander's general, **Ptolemy**, founded a new dynasty, whose rulers always spoke Greek, not Egyptian, as their first language. Their capital was at Alexandria, the new international trading center at the western tip of the Delta, which became the intellectual, philosophical, scientific, cultural and spiritual capital of the Mediterranean world, through the time of the Romans.

The Ptolemaic dynasty was responsible for a long period of prosperity and expansion abroad. Many remarkable agricultural and economic innovations occurred, including increasing the number of yearly crop harvests from an average of two to three bumper crops per year. Many purely Greek settlements and trading cities were built, which were connected by the Silk Route to Syria, Persia, India, China, and Japan. Egypt also increasingly experienced rebellion from the native Egyptians, due to the hardships imposed on them from outside.

Macedonian Greek rule ended with the self-inflicted death of the famous **Cleopatra VII** (30 B.C.E.). After her death Egypt officially became part of the Roman Empire. However, many Egyptians chose to adhere to their traditional ways for almost another 500 years.

The history of Egypt did not end with Cleopatra. During the next 600 years Egypt was the leading scientific, cultural, and religious province of the Roman Empire, ruled first from Rome (30 B.C.E.-c. 330 C.E.) and then from Constantinople (c. 330 – 642 C.E.). During this Roman (and Byzantine) Period, Egyptian culture and language interacted with the Greco-Roman world and evolved into the form we call “Coptic,” a term from the same root as the word “Egypt.” By the middle of the seventh century, the majority of Egyptians were Coptic Christians. The Coptic language is native Egyptian written in Greek letters (with some adaptations).

In 642 C.E., forces from the Arabian Peninsula took control of Egypt, and a new faith came to this ancient land, that of Islam. For the ensuing centuries, the Coptic Christian and Arabic Muslim languages, cultures, and faiths lived together in Egypt. It was not until the 10th-12th century that the majority of Egyptians began to speak Arabic as their first language. However, Coptic is still used liturgically today in the Coptic Christian Church. The great Muslim Empires—from the Umayyad Caliphate to the Ottoman Empire—ruled over Egypt for almost 1200 years, until Europeans—first the French, and then the British—invaded in the late 18th and early 19th centuries.

After a little more than a century of European rule, Egypt gradually regained its sovereignty, first as a Kingdom within the British Commonwealth in 1922, and finally as the independent Arab Republic of Egypt in 1953. Today modern Egyptians of all faiths and traditions highly value their ancient legacy, while embracing a future of peace, prosperity, and democratic independence.

DAY 8 TEACHER'S PLANNER

Objective:

To refresh the knowledge about the main periods in history of Ancient Egypt and prepare students for museum visit.

Time:

30 to 45 minutes.

Materials:

Field Notes Template

Investigation and Artifacts page



Directions:

1. **Assist the students to finish** creating their Field Notes on the computer or using scissors, paper and glue..
2. **Verify that** each student has a copy (either on paper or electronically) of the project directions, a Field Notes Template, and an Investigations and Artifacts page. Note: the Field Notes project is optional and not essential to the success of your Expedition.
3. **Have** students finalize their Field Notes to bring with them on their museum visit.

DAY 9 TEACHER'S PLANNER

Objective:

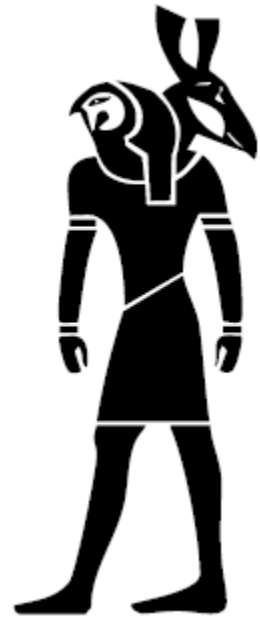
To experience Ancient Egypt first hand.

Time:

90 minutes in museum plus travel time.

Materials:

1. Expedition Field Notes (should you chose to use them)
2. Pencils
3. "Passports" (optional Expedition Souvenirs, not governmental passports) these may be downloaded from the www.egyptianmuseum.org and made in the classroom, or purchased in the museum store.



in

Directions:

1. **Arrive** 15 minutes before your scheduled tour time to check in. Note: make sure you have all of your lunches and backpacks stored either on your bus or in your vehicles before your expedition time. These items will not be allowed in the museum, and the Rosicrucian Egyptian Museum and Planetarium does not provide storage facilities for them.

2. **Explain** to students the rules of the museum

3. **Gather** in the columned area to the right of the museum doors 5 minutes before the start of your Expedition.

3. **Discover** the wonderful world of Ancient Egypt and have fun!

DAY 10 TEACHER'S PLANNER

Objective:

Test students' understanding of Ancient Egypt.

Skill:

Memory.

Time:

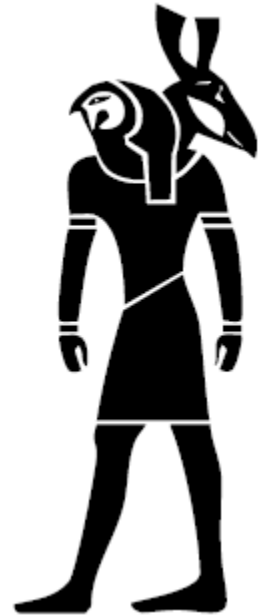
15 to 25 minutes.

Materials:

1. Field Trip quiz
2. Pencils

Directions:

1. **Distribute** Rosicrucian Egyptian Museum Expedition Quiz.



Rosicrucian Egyptian Museum Field Trip Quiz

- 1.) What goddess both represented doctors and disease?
 - a. Bastet
 - b. Sekhmet
 - c. Anubis
 - d. Hathor
- 2.) What could have been an offering made at an Ancient Egyptian Temple?
 - a. food
 - b. linen
 - c. incense
 - d. all of the above
- 3.) Who was the Step Pyramid built for?
 - a. Khufu
 - b. Rameses
 - c. Djoser
 - d. Cleopatra
- 4.) What was the name of the god whom Akhenaten worshiped?
 - a. The Aten
 - b. Anubis
 - c. Amun
 - d. Ammut
- 5.) Who was Akhenaten's Great Royal Wife?
 - a. Hatchepsut
 - b. Nefertari
 - c. Nefertiti
 - d. Cleopatra
- 6.) Who was the patron god of kings?
 - a. Amun-re
 - b. Horus
 - c. Isis
 - d. Sekhmet
- 7.) The famous Cleopatra was actually Cleopatra_____.
 - a. V
 - b. X
 - c. III
 - d. VII
- 8.) A piece of protective jewelry was called an _____.
 - a. amulet
 - b. omen
 - c. offering
 - d. trinket
- 9.) Many gods and goddess were organized into_____.
 - a. cliques
 - b. teams
 - c. families
 - d. quads
- 10.) Who was supposed to answer any call to work that the deceased received in the afterlife?
 - a. the mummy
 - b. Shabtis
 - c. Osiris
 - d. Scarabs

- 11.) What was a sistrum?
a. water fountain c. piece of jewelry
b. musical instrument d. way to play a guitar
- 12.) Mothers would make offering to this god in order to keep their children from being eaten by crocodiles.
a. Hathor c. Sobek
b. Serket d. Tawaret
- 13.) _____ was a popular Ancient Egyptian game.
a. Senet c. Chess
b. Checkers d. Candy Land
- 14.) What plant was used to make paper?
a. Date Palm tree c. Lotus
b. Fig tree d. Papyrus
- 15.) Which of Rameses II's sons was a famous priest and magician?
a. Merenptah c. Amunherkhepshef
b. Khaemwaset d. Paraherwenemef
- 16.) Who built Deir el Bahri?
a. Hatshepsut c. Rameses II
b. Tutankhamun d. Cleopatra
- 17.) What is inside of the baboon mummy?
a. bones c. a jar
b. gold d. a cat
- 18.) About how old was Sherit when she died?
a. 22 c. 15
b. 4 1/2 d. 45
- 19.) What was placed inside canopic jars?
a. food c. letters
b. canopics d. mummified organs
- 20.) What did a Ka need in order to survive in the afterlife?
a. television c. food
b. gold d. chocolate

Rosicrucian Egyptian Museum Expedition Quiz Answer Sheet

1. B
2. D
3. C
4. A
5. C
6. B
7. D
8. A
9. C
10. B
11. B
12. C
13. A
14. D
15. B
16. A
17. C
18. B
19. D
20. C

